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trodden controverted ground to any great extent, having preferred to keep on the safe side, but he has produced a very readable book, full of information for the general reader, scholarly, modern, constructive, practical—in fact, a manual for “the preacher and general Bible student.”

D. E. THOMAS

EDMONTON, CANADA

THE ENCYCLOPAEDIA OF RELIGION AND ETHICS¹

The general character of this monumental work is so well established by the volumes that have already appeared that a review of the latest publication can do little more than to reiterate what has already been said. The undertaking is so stupendous that the matter of selecting topics and discovering the proper writers requires almost superhuman powers. Moreover, while the time is ripe for such a work as this, which should represent a historical as contrasted with a dogmatic way of discussing religion, comparatively few scholars in the field of the Christian religion are able to think of their own religion in historical terms. The reader who consults the encyclopedia will often be struck by the contrast between articles dealing with non-Christian religions and those dealing with Christian beliefs or customs. Thus in the midst of a series of historical articles setting forth the ideas and the customs of prayer in various religions there is a theological discussion distinctly apologetic in content, dealing with Christian prayer.

In connection with several articles, e.g., Possession, Prayer, and Purification, there is an introductory section, setting forth the important data found in connection with the subject under discussion in every religion. Such a general orientation is an admirable preparation for the study of the detailed accounts of the various religions which constitute the bulk of the longer articles. It could have been employed more frequently with advantage. The article on Psychology is purely technical and the reader is left to formulate his own conception of the bearings of it on either religion or ethics. An article on Psychology of Religion would have been more to the point; but no such article appears. The bulk of the encyclopedia is already so great that it seems a pity to give space to an article which might just as well have found a place in a purely non-religious work. The article on Prophecy is unfortunately

¹ *Encyclopaedia of Religion and Ethics*. Vol. X, *Picts—Sacraments*. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. New York: Charles Scribner's Sons, 1919. xx+915 pages. \$7.00.

restricted in scope. Are we to understand that prophecy is a phenomenon only of American Indian, Hebrew, and Christian religions? Among the articles which the reviewer has found especially satisfactory are those on Pluralism, Possession, Reformation, Righteousness, and Ritschlianism. Especial mention should be made of Stanley A. Cook's conscientious and comprehensive article on Religion. He has, in suggestive fashion, given an excellent objective presentation of the important aspects of religion, but has constantly called attention to the fact that a religious belief or rite *means* something to a religious person which no mere description can reproduce. Thus while the discussions in the article are marked by careful scientific restraint, and give us admittedly only an account of religion as a function of human life, yet the way is left open in cordial fashion for a positive significance to be attached to the mythologies, theologies, and philosophies which play so large a part in the actual practice of religion.

GERALD BIRNEY SMITH

UNIVERSITY OF CHICAGO

A TRANSLATION OF WUNDT'S *FOLK PSYCHOLOGY*

"The direct approach to a philosophy of history which aims, not to acquire a knowledge of reality from a priori concepts, but conversely, to derive ideas from reality, is a *psychological account of the development of mankind*" (p. 532). This is what Wundt has undertaken in his *Elements of Folk Psychology*. He assumes a development through four stages, denominated: Primitive Man; the Totemic Age; the Age of Heroes and Gods; the Development of Humanity. Humanity is thus represented as the final stage, and not only this but also as the goal toward which development advances. "Humanity, when predicated of an individual, means that he transcends the limits of all more restricted associations, such as family, tribe, or state, and possesses an appreciation of human personality as such; in its application to human society, it represents a demand for an ideal condition in which this appreciation of human worth shall have become a universal norm" (p. 472). Now this is a goal for human development which is not reached as the result of the psychological study of man and his evolution. It is gained from the appreciation of cultural values, and the assumption that this is the natural goal of human development has no better foundation than

¹ *Elements of Folk Psychology. Outlines of a Psychological History of the Development of Mankind.* By Wilhelm Wundt. Authorized Translation by Edward Leroy Schaub. New York: Macmillan, 1916. xxiii+532 pages. \$3.75.